

In Memoriam.

REV. H. W. HUNT.

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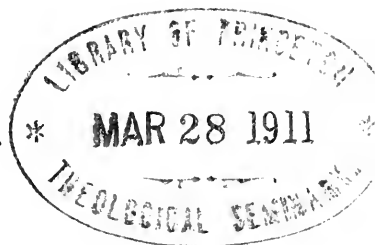
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A BRIEF SKETCH

OF

REV. H. W. HUNT,

OF THE

PRESBYTERY OF ELIZABETH, SYNOD OF
NEW JERSEY.

BORN MARCH 31, 1800.

DIED APRIL 28, 1882.

(PRINTED FOR THE FAMILY AND RELATIVES.)

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A BRIEF SKETCH
OF
REV. H. W. HUNT.

The Rev. Holloway Whitfield Hunt was descended, on his paternal side, from a line of ancestry long resident in this country and well known in the annals of English history. The genealogy of the descent is, in part, given in the history of various families of the name in America, as compiled by T. B. Wyman, Jr., Boston, 1862-3, and in Bolton's History of Westchester County, N. Y.

His father was the Rev. Gardiner Augustine Hunt. His mother was Ruth Page, the daughter of David Page and Ruth Nixon, of Dividing Creek, Cumberland county. His paternal grandfather, Augustine Hunt, of Hunt's Point, New York, at one time had removed near Wilkesbarre, Pennsylvania, and at the time of the massacre of Wyoming, lost his all of earthly goods, and was glad to escape with his family. The wife of Augustine Hunt was Lydia Holloway, a woman of Welsh descent. A son, the Rev. Holloway Whitfield Hunt, of Hunterdon county, had been named from her surname, and the middle name inserted, which was thus continued in the family. The father of Augustine Hunt was Thomas Hunt, of West Farms, or Hunt's Point, New York, his wife being Elizabeth Gardiner.

The facts stated in the more recent genealogy, show that the blessing of an honorable and pious ancestry has been cherished through the generations, and that

several of them have been devoted ministers of the Gospel.

There have been seven ministers in direct descent thus far in this country.

When Augustine Hunt lost all his earthly goods at the time of the Wyoming Massacre (1778), he advised his son, Holloway, to seek some life-work for himself, saying to him, "All I have to give you is a dollar, and to seek for you the blessing of God."

Becoming a Christian, he began life as a Methodist minister, but finding his education inadequate, so soon as he secured means he prepared for College, and graduated at Nassau Hall, in 1794. He then helped to educate his brother, the Rev. Gardiner A. Hunt, who was older, and was not able to attend a college course.

Holloway W. Hunt, the subject of this sketch, was named for his uncle, and received from him the rudiments of his classical education.

He was born in Kingwood, Hunterdon county, March 31, 1800, and in 1807 removed to Harmony, Warren county, his father having been called as Pastor of the Presbyterian congregation there. When about thirteen years of age he lost his mother, and went to reside with his uncle. Her pious and exemplary character made a deep impression on his early years. After spending about a year with his uncle, he was sent to the school of the Rev. Dr. Finley, of Baskingridge, where he prepared for college. While there, in a time of some religious interest, an elder of the church at Baskingridge, who knew of his mother, asked him whether he ought not to choose his mother's God and get a title to the same Heaven where she was. The thought touched his heart and led him to serious inquiry as to his personal need of salvation through Christ. He became hopefully

converted, and seems afterward to have thought of no other plan of life than that of the Gospel ministry. He always referred with great interest to his early experiences in Baskingridge, and to the school of Dr. Finley and associations there formed.

He entered college in 1815 and graduated in 1818, when only a little over eighteen years of age. After teaching a year he entered the seminary at Princeton, and became one of its most diligent and successful students. Dr. Charles Hodge had just begun teaching there, as tutor of Hebrew, and found in him a zealous pupil. Having finished his seminary course, he was licensed, by the Presbytery of Newton, April 22d, 1822. He spent a few months in preaching in the vicinity of Bridgeton, and then accepted a call to the Presbyterian Church of West Galway, New York.

All the record he made of his stay there is found in his written volume of Seminary Lectures, which says, "I commenced preaching at Galway the first Sabbath in March, 1824. I was installed on the second Tuesday, or seventh of September, 1824. The pastoral connection between me and my congregation was dissolved on the thirty-first day of August, 1825, at Charlton, on account of bodily incompetency to perform the duties of Pastor. May the King of Zion overrule it for his glory, my good and the good of the people."

On March 31, 1825, he also has entered as follows: "This day I am twenty-five years old. O what an important day of my life! In reviewing my life, and especially the last year, I have the most abundant cause to say—Honour and praise and thanksgiving be rendered unto God for his marvellous loving kindness and for his peculiar grace, but to me belongeth shame and confusion of face that I fall so far below my privileges and obliga-

tions. O God, for the sake of thy dear Son, forgive all my past sins and give me true sincerity of mind while I make this resolution: Resolved, that depending upon Divine grace and strength, I will endeavor to live the coming year (if my life is spared) in a more worthy and exemplary manner than ever I have done, avoiding any false and wicked way, and walking in conformity to that glorious Gospel which I preach to others. 'It is better not to vow than after vowing not to perform.''' He soon after went to South Carolina for his health, and spent the year in laboring, as much as he was able, in the service of the Missionary Society of Charleston. Returning the next year, he preached for a little time at Shrewsbury, N. J., but came to Metuchen in the fall of 1827, on the recommendation of his friend the Rev. Mr. Barton, of Woodbridge. After preaching as a supply until the next spring, he received a unanimous call to the church, then known as the Second Church of Woodbridge. He was installed April 27, 1828. His ministry there as Pastor and stated supply extended over a period of eighteen years. He was married December 3, 1828, to Miss Henrietta Mundy, daughter of Ezra Mundy, who lived in that vicinity.

The type both of his preaching and pastoral work was that which characterized him through life. His method of sermonizing was clear, direct and such as illustrated and enforced the language and the doctrines of the Bible.

In the Theological Seminary he had attracted attention as a student of Hebrew, and although not distinguished as a linguist, he delighted in a close and careful exegesis.

With a good voice, a solemn manner, an instructive method of dividing, illustrating and enforcing the truth,

he was generally regarded as an interesting and instructive preacher. Earnest in appeal to the unconverted, and especially interested in the young, he did not forget to address himself to the Church as well as to the congregation, and to preach to believers the Gospel of works as well as of faith.

He was abundant in labor—preaching at afternoon and night services in school houses and families, and did much to promote neighborhood attendance on the means of grace. As a Pastor, he was social and faithful, and devoted himself much to visitation of his people. What he lacked in executive tact was greatly supplied by his diligent and fervent desire to fulfill the work of the ministry in faithful ministration. His labors seemed to be blessed and the Church prospered under his ministry. After the close of his service at Metuchen he removed, in 1848, to Newark, and was at once asked to preach to a small congregation at Lyon's Farms, who were thus aided in the subsequent formation of a Church. While laboring here he received an invitation to the Congregational Church at Patchogue, L. I., where he labored very successfully for about seven years. During his ministry there a new Church edifice was built and the congregation enlarged. About this time he regarded his active service as over and sought retirement, expecting to preach only as occasion might offer. A love for his work and a fair degree of health soon led him to feel that he should not as yet cease labor, and so in the spring of 1865 he accepted an invitation to minister to the Presbyterian Church at South Centreville, N. Y. After a service there of about six years he returned to a farm-home near Menlo Park. Though often preaching and sustaining afternoon services at Menlo Park and Uniontown, he did not again settle over a congregation.

Besides frequent additions to the membership at other seasons, two periods at Metuchen were especially marked by extensive revivals. In 1831 about sixty persons were added on profession of faith, and in 1843, fifty-five. His labors were similarly blessed elsewhere. His scriptural methods of teaching, his earnest exposition of the word of God, his fondness for preaching in neighborhoods within the bounds of his congregation, and his faithful pastoral visitations, secured a sustained interest in his work and left a marked impress upon the entire people among whom his ministry was fulfilled. While a man of definite views and clear expression of his opinions, he was tolerant of the views of others and affable in his bearing. On all public questions he was sure to take high moral ground, and to throw his influence against too great latitude in expression or action.

He was eminently a preacher of the Gospel. Christ and his salvation were never lost sight of in the application of the truth. He enjoyed the presentation of the Word. Long after he had any expectation of preaching all the sermons he wrote, he would employ his leisure time in writing a sermon on some text which at the time especially impressed him. Within the last month of his life he had prepared a sermon with considerable care. His fondness for Bible reading made him very familiar with the language of Scripture.

The Proverb "Take heed of the man of one Book" often found application in the point and pungency of his quotations.

His reading and study of the Word of God were the marked characteristics of his religious life. He never seemed to tire of the study and exposition of the Word. Over it he spent much spiritual meditation, and used it not less as a manual for private worship, than for public

discourse. He was ever ready with an appropriate quotation, and knew how to clinch many an argument and remark by a reference to the law and to the testimony.

He was devotedly a man of prayer. God was to him an Immanuel. He believed in a present, ever active, particular providence, and so was accustomed to ask in faith for blessings upon his family, the Church, and upon the Kingdom of God wherever established.

Indeed, in most respects he belonged so much to the older type of ministers, that, without effort at peculiarity, he failed to be modernized into fresher methods of thought, and continued to illustrate and enforce scripture truths with a zeal kindled mostly by a study of the Word and of such guides as Henry and Scott and Jay and other earlier divines.

His life-long habits were those of a Theological student, not easily drawn aside from his routine of study, except by his pastoral work and his care of health, which was as thorough and as definite as any part of his life-work. While never very vigorous, (by a consistency of method) he preserved a natural tenacity of life to his eighty-third year.

While sometimes impatient over what was dishonorable or unreasonable, his judgment was generally correct. It was forcibly said of him, by a distinguished minister of younger years, that no one could well listen to his discourses without benefit, and you could always feel sure that from his pulpit no word or action would come forth to offend the taste or mar the solemnity of a worshipping assembly.

At the fiftieth anniversary of his settlement at Metuchen (1878) he preached a befitting memorial sermon to a large congregation.

The death of two of his sons in full manhood affected

him much. One, Augustine Page Hunt, early inclined to a farmer's life, and settled on a farm in Belvidere, Illinois. He had enjoyed general good health, but caught a severe cold in the spring of 1871, and died June 19th of that year, from pneumonia.

The other son, David Brainerd Hunt, had graduated from the College at Princeton in 1866, and from Columbia Medical College, New York, in 1870, with much honor, and after two years of study in Vienna had entered with great promise into practice in New York, where he had secured a hospital appointment and the prospect of large success. As a result of the unconscious swallowing of a small fruit stone, he was seized with peritonitis, and died September 25, 1876, after a week or more of severe suffering.

While submissive, he did not cease to mourn this sudden loss and often to recall the disappointment of his hopes.

In 1878 his golden wedding brought together many friends to mingle in expressions of social and christian gratitude.

For a few months before his decease he had realized his strength as waning, but with no serious marks of the inroads of disease. He still enjoyed the habits of his life, and wrote many a sermon which he never expected to preach.

His tender interest for his children was that of a christian parent, who would have them know that the chief instrumentality for good in his last days was in the length and earnestness of his petitions for his family and for the Kingdom of Christ. His strong attachments to the College and Seminary at Princeton, and to his numerous friends in the ministry, were often expressed. For many years his name had stood as that of the oldest

member of the Presbytery. As a citizen, he mourned much over certain political and social evils, since he kept a full interest in public events and loved his nation with all the zeal of a revolutionary patriot.

At his last birthday, four weeks before his death, with his wife and most of his children and grandchildren about him, he expressed his doubt if he should reach another anniversary, and heartily relished the enjoyments of social and domestic intercourse. The frequent death of aged persons of his acquaintance had recently much affected him, and he had expressed the hope that his own death would not be very sudden and yet not from a prolonged sickness. His desire was so far granted, that after two days of unusual debility he passed into unconsciousness and peaceably departed April 28, 1882, in the eighty-third year of his age. His remains rest in the cemetery at Metuchen.

Of his college classmates, his intimate friend, Rev. Charles Beatty, D. D., of Steubenville, alone remained. Not being able to attend his funeral, he expressed his life-long friendship in a letter of befitting condolence. Dr. Beatty's death occurred the following October. Rev. John McLean, D. D., another life-long and cherished friend, was detained by ill-health.

At the funeral services, held May 1st, in the Church to which he so long ministered, several brethren of the ministry were present with the assembled congregation and relatives. The Rev. Benjamin Cory was the oldest minister of those once settled in adjacent parishes who was able to preach, and it had been requested that he should conduct the exercises. Professor Duffield, of Princeton, and the Rev. J. G. Mason, Pastor of the Church, assisted in the services.

Mr. Cory took as the subject of his discourse the Scrip-

ture contained in II. Timothy, fourth chapter, seventh and eighth verses: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

After an earnest and effective discourse, he added the following comment in application to the work and character of the deceased. It is thus put on record for the comfort of his friends and for the encouragement of those who still humbly labor in word and in doctrine.

"The language of our text, we have reason to believe, might have been humbly adopted by our venerable and honored brother, whose mortal remains now lie before us, and which we are about to take up and commit to the tomb.

"The high respect in which he was held, here and elsewhere, will justify me in sketching, at some length, his life and character.

"The Rev. Holloway Whitfield Hunt, a descendant of Augustine Hunt, of Hunt's Point, Westchester county, N. Y., was born at Kingwood, Hunterdon county, N. J., March 31, 1800. He was the son of Rev. Gardiner A. and Ruth Page Hunt, afterward of Harmony, N. J. Mr. Hunt was prepared for College and brought into the Church under the teaching and ministry of Rev. Dr. Finley, of Baskingridge. He graduated at the College of New Jersey, 1818, at Princeton Seminary, 1822, and was licensed by the Presbytery of Newton, and April 23, 1824, transferred to the Presbytery of Albany, to become Pastor of the Presbyterian Church at West Galway. After a pastorate of eighteen months he resigned, on account of ill health, and spent the next year in

South Carolina, laboring as much as he was able in the service of the Missionary Society of Charleston. Returning the next year, he first preached in Metuchen October, 1827, and after being a stated supply for six months received a unanimous call, and was installed April 29, 1828, a little over a half century ago. His ministry here, as Pastor and stated supply, extended over a period of eighteen years. He removed soon after to Newark, and organized the Presbyterian Church at Lyon's Farms, but in about one year he was invited to the Congregational Church at Patchogue, L. I., whither he removed in 1850. After laboring there for about ten years, during which a new Church was built and the congregation much enlarged, he resigned, with the idea of retiring from active ministerial work. But unexpectedly regaining his wonted health and activity, and so ardently attached was he to his Master's work, he soon felt it his duty to continue stated and ministerial labor, and so removed to Centreville, Orange county, N. Y., and ministered to the First Presbyterian Church there with marked success for about six years. He then returned to Metuchen, with the view of spending the rest of his days in the bosom of the community where, in the earlier years of his ministry, he had rendered such acceptable and useful service in his Master's name and in his Master's house.

“From my long acquaintance with him, and the many means and opportunities which I have had of forming an estimate of his character, I feel no hesitancy in declaring that he has gone up to the christian's home in glory, there to enjoy that rest which remaineth for the people of God, and to unite in uttering praise to the name of Jesus, whose most precious Gospel he so much loved to preach.

“I knew him well—have known him for forty-seven years. On my settlement over the Church at Perth Amboy, in the spring of 1835, Mr. Hunt was Pastor of the Church at Metuchen, and, of course, was one of my nearest ministerial neighbors. He preached the sermon on the occasion of my installation. We frequently exchanged pulpits, and in various ways worked together in the labors of the Gospel, side by side, for a number of years. I found in him a warm friend, a wise counsellor, and a good brother altogether. And, though we were afterwards separated by being called, in the providence of God, to occupy other fields of labor, yet we occasionally met each other, and our attachment was never interrupted: and, it is, as I suppose, owing to this fact, this long and unbroken friendship, that he was led to make the request that in case I survived him, I should be called upon to preach at his funeral, and hence it is that I occupy the position I do on this occasion. And now, be it understood, that what I say concerning him is not meant by me in the sense of mere eulogy, but as an earnest and sincere expression of my heartfelt respect to his memory. ‘I speak that I do know, and testify that I have seen.’

“I need not inform this Church and congregation who, for so many years, enjoyed his ministrations, what he was as a man, a minister of the Gospel and a Pastor. Although not favored with extensive revivals, with extensive effusions of God’s Holy Spirit, resulting in large and simultaneous ingatherings of persons from the world, yet a moderate degree of Divine blessing seemed steadily to attend his labors, and at several different periods the general state of religious feeling was greatly quickened among his people, and several additions made, from time to time, to the communion of the Church. His

ministry of eighteen years here left its impress upon the people, and eternity alone can disclose the measure of its results. There are seals of his ministry to be seen among you, I doubt not, here to-day, and more, perhaps, who are now with him in glory, which show what manner of man he was in the midst and over you in the Lord. Ye are his epistles, known and read of all men. Ye are his witnesses, that 'by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left—by pureness—by knowledge—by long suffering—by kindness—by the Holy Ghost—by love unfeigned, he approved himself as the minister of God.'

"As a preacher, he was serious, instructive and affectionate. No one who heard him could doubt his sincerity. As to style and manner in his pulpit performances, there was great simplicity, and yet forcible earnestness. His sermons were strictly evangelical; they failed not to point out and explain clearly the way of salvation. He was not demonstrative in his nature, nor eager for the praise of men. He was emulous, but it was mainly to magnify the great truths of God's word and do good to the souls of men. No man was less desirous than he to create a sensation and set the world aghast by his preaching. If he did not make so much display as some others, his sermons were excellent; they were full of instruction, they were logically constructed, and brought out the great, leading, fundamental truths of the Gospel in the most simple and clear manner, without pretention or studied ornament.

"Though his manner of delivery was not remarkable for what are commonly called the graces of eloquence, there was in it a something that made the hearer attentive; there was in it a fervor, a force and directness

that made it difficult to be resisted, and we have reason to believe that in that day ‘when they shall come from the east and the west, and sit down in the Kingdom of Heaven,’ many will appear, from this community and elsewhere, as happy witnesses of the impressiveness and fidelity of his Gospel manner of preaching.

“He was eminently Scriptural in his sermons. I mean by this, that they abounded in Scripture quotations. Far enough removed was he from all pretension or studied ornament. He had not a particle of taste for anything like what we call sensationalism. He was not wont to go outside of the Bible to find materials to make up his discourses. He ‘spake the things which became sound doctrine,’ and ‘declared the whole counsel of God.’ The Bible was orthodox enough for him—the Bible was symmetrical enough for him—the Bible had philosophy enough for him—the Bible had science enough for him—and what he seemed to aim at most was to be filled with its life giving spirit, and to be more thoroughly taught the great things of God, by the Spirit of God, that he might be thereby the better qualified to impart sound and safe instruction to the people; and in this respect I would hold him up to your notice, my brother ministers, as a model preacher. While others profess to have made some wonderful discoveries and made some wonderful improvements, as they think, in christianity itself (as if God’s work was not perfect), he seems never to have been able to get beyond the Bible—nor did he wish to—he preferred to remain standing upon the good old platform of God’s simple truth, as it is in Jesus, and as it was taught by the Apostles of our Lord. Brethren in the ministry, let us go and do likewise. The longer I live the more I see the importance of looking after the old landmarks of theology, and of

rigidly adhering to them. Let us preach the truth, as it is in Jesus ; let us take a firm and decided stand in favor of the peculiar doctrines of grace, as taught in our Church standards, and let us give to our people the sincere milk of the Word, and (as they are able to bear it) the strong meat of doctrine, for, assuredly, unless we do, they will never get beyond the growth and strength of mere babes in Christ Jesus. When we would be wiser than the Bible, we are weak and foolish indeed.

“In regard to Brother Hunt, I proceed to say that, in his manner and conversation, gravity and cheerfulness were happily blended. He was always entertaining, without descending from the dignity which belongs to the sacred office he filled. His manners were characterized by great simplicity and naturalness and the entire absence of everything that bordered upon ostentation. While there was nothing that betokened an early training in elegant and fashionable society, there was always a kindly and dignified deportment and a strict regard to all the proprieties of social life. Though the general habit of his mind was grave, it was not gloomy ; he enjoyed cheerful intercourse in a high degree, and would sometimes relate, or listen to, a humorous anecdote with a marked relish. In his most unrestrained moments he never forgot that he was a minister of the Gospel and was set to watch for souls as one that must give an account ; and, in this particular also, I would hold him up as a model worthy of our imitation.

“The domestic character of our brother was highly interesting and exemplary. In those declining years, which are too often marked with impatience, he knew well how to prize the kind attentions of his children and friends. He was predisposed to be satisfied and pleased

with everything they did. Between him and them all was confidence and affection to the very close of life. His was truly a christian family. There was the true Church in his house. The worship and authority of God were constantly maintained there, and it was often observable with what affectionate and powerful earnestness he would plead with God in behalf of his children, as the family bowed together at the morning and evening worship; and hence it is not at all surprising that, in covenant faithfulness, God should have so eminently blessed his domestic ministry, even to the salvation of all that belonged to his household. In his declining years and honorable retirement from the active work of the ministry, our brother found support and consolation in the views of religion which he had embraced in early life and which his ministry was spent in recommending to others. The great truths of the Gospel were his guide in life, and his unfailing support and consolation as he grew, more and more sensibly, to realize that his days on earth were fast drawing to a close.

“His death occurred, suddenly, on Friday, April 28th, in the eighty-third year of his age—having been just sixty years a minister of the Gospel. He had ‘fought a good fight’—he had ‘finished his course’—he had ‘kept the faith’—why, then, should he not depart? He has departed, and in our sober imagination, methinks we may now see him associated in glory with that Great Apostle of whom he was an humble follower, even as **HE** was of Christ.

“And now, in application of the subject and the occasion, let us all be ‘followers of those who through faith and patience inherit the promises.’ While the example of the Lord Jesus Christ engages our chief regard, let us contemplate and copy the virtues which adorn the lives

of our fathers and brethren. Let us 'fight the good fight of faith.' Encompassed with so great a cloud of witnesses, let us 'lay aside every weight,' and run with patience our appointed race, having an eye to the recompense of reward, even 'the glory that shall be revealed.'

"The family of our departed brother will accept our sympathies, under the bereavement they now suffer, in the death of one so justly respected and beloved. While at the same time they have our congratulations for the rich inheritance they still enjoy in his Godly example, and in those many and precious words of counsel which are treasured in their memories. You mourn not, dear friends, as those who are without hope. You have good reason to believe that your dear departed is now in the world of peace and blessedness, and enjoying the glories that have been revealed to him.

" 'Thy Maker is thy Husband, and let thy fatherless children trust in Him.' The widow's God and the Father of the fatherless will not disappoint the hopes that rest upon His promises. 'I now commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified.' "

For the reference of those nearest and dearest to him, and as a memento for the generations which may succeed, we place in print one of his sermons.

While not marked by any special gifts of oratory, a good voice, a clear utterance and solemnity of manner added much to the effect of his ministrations.

The discourse here selected will serve as a fair example of his uniform preaching and his general method of presenting the truth. His sermons varied little in their merit and thoroughness, as he was always a diligent

student and came to the pulpit prepared for his service. In his numerous weekly lectures and prayer meeting addresses he spoke from a mere outline, and with a point and fluency fully equal to his written discourses.

SERMON.

Philippians, 4: 19—"My God shall supply all your need according to his riches in glory by Christ Jesus."

"Perhaps the individual has never lived who had greater confidence in the truth and value of christianity than had the Apostle Paul. He had the most abundant reason for this confidence. His conversion had been of so remarkable a character that he had a realizing sense not only of the divine origin of christianity, but of his interest in its inestimable blessings. Everywhere in the Epistles of Paul we witness the deep and abiding conviction that he was possessed not only of the truth of christianity, but that by a living faith he had made its blessings his own. In the immediate connection of the text, Paul evinced the gratitude that he felt to the Philippians for the favors which they had conferred on him, and he expressed his assurance that they would find a constant benefactor in their God, rich in glory by Christ Jesus.

"We are to recollect the individuals to whom Paul addressed his epistles—"all the saints in Christ Jesus, with the bishops and deacons." The assurance that is expressed in the text evidently pertains to the people of God. It is very proper for us to distinguish between our desires and needs. A christian may, on many accounts, have desires for many things which are not in themselves sinful, and yet God may not see fit to gratify them; as with David in reference to the building of the Temple, and Paul in reference to the removal of the thorn in the

flesh. They entreated God earnestly and frequently, and yet their desires were not granted.

“I. The first thing that seems worthy of our notice in the elucidation of the meaning of the text is, the needs of the christians which Paul was assured God would supply.

“In general, we may affirm that there is but one supplier for all God’s creatures throughout the universe ; that God is the only fountain of supply. In the language of the Psalmist, ‘all our springs are in Him.’ This remark is as true of the seraphims that surround the throne of God as of the insect that flutters in the sunbeams of to-day and is gone to-morrow. Let us advert to some of those wants that God supplies.

“The christian needs bodily aliment and protection, which God will supply. He is, every day and hour of his existence, as dependent on God as is the child of a day upon the care of its mother, or as were the Israelites in the desert on the supplies that were furnished them by the manna from the clouds. In God they ‘live, and move, and have their being.’ He does not minister to their wants as He did to the wants of Elijah in the desert, or to those of the widow of Sarepta by the multiplying of the oil, but He does it no less effectively by certain laws and instrumentalities that He has established. Christians may say with the Psalmist, ‘My defence is of God.’ They are exposed to ten thousand perils, and no arm but that of the Almighty can ward them off and render them harmless. All the true Israel can adopt the language of the Psalmist, ‘If it had not been the Lord who was on our side, now may Israel say when men rose up against us: then they had swallowed us up quick when their wrath was kindled against us; then the waters had overwhelmed us. Blessed be the Lord who hath not

given us as a prey to their teeth. Our help is in the name of the Lord who made heaven and earth. The Lord is thy keeper ; He shall preserve thee from all evil.' Every true christian, in view of the perils by which he is constantly surrounded, may exclaim, in the grateful language of the Apostle, 'Having obtained help of God, I continue unto this day.'

"But if God is the bodily and temporal keeper of his people, He is still more remarkably their spiritual keeper—the keeper that they need for their eternal good. In the language of the Apostle, 'He shall supply all their needs.' They need daily pardon ; for, to a greater or less extent, they are daily transgressors of God's law, and therefore liable to suffer its penalty. A greater blessing cannot be conceived than deliverance from the penalty of the law that exposes us to eternal death. 'There is no condemnation to them who are in Christ Jesus.'

"The people of God need sanctification.

"They are but partially sanctified. There is about them a body of sin and death. A fountain of cleansing is provided, ever full and open, that has already washed away the stains of tens of thousands. How heart-cheering is the declaration of God given in the language of the Prophet, 'I will sprinkle clean water upon you, and ye shall be clean.' No less cheering is the assurance of the Apostle, that 'the blood of Jesus Christ cleanseth us from all sin.' As sin is the greatest burden and grief of the christian, nothing can be more delightful than for him to look forward to the period when he shall be completely delivered from this grief and burden and be pure in some measure as God is pure, and holy as Christ is holy.

“The christian needs guidance.

“He needs a guide as much as did the Israelites when they passed through the untrodden desert, or as does a blind man in the midst of precipices. How consoling is the language of the Prophet, that ‘God will lead His people in a way that they know not, and in paths that they have not known; will make darkness light before you, and crooked things straight’; and the assurance of another Prophet, that ‘He will guide them by His counsels and afterwards receive them in glory.’

“The people of God need to be strengthened.

“The Lord declares that He is ‘the strength of His people’; that ‘as their day is, so shall their strength be’; that ‘they shall be strengthened with all might by His spirit in the inner man.’

“They need strength for the performance of the numerous, varied and important duties that they owe to God, to their fellow-men and to themselves; strength to enable them to resist the subtle and powerful temptations that are liable to assail them, from themselves, from the world, and the great adversary of souls—temptations that have wounded and agonized, if not destroyed, many that were regarded by themselves and had been regarded by others as proof against sin; strength to fit His people to endure as gold tried in the fire, and with a christian spirit to bear the severe trials that they are sometimes called to pass through. Oh, how comforting is the divine assurance in relation to christians, that ‘when they pass through the waters he will be with them.’ Christians need strength to enable them to contend successfully with their spiritual enemies, not only with the hosts on earth, but with principalities and powers in high places.

“Christians need comfort.

“The sources of discomfort in this world are very numerous and, to a greater or less extent, constant. They arise from the position that christians are called to occupy ; from their own physical and moral infirmities, or from the physical or moral infirmities of their fellow-men. God is the God of consolation. He knows how to administer comfort to his children according to their necessities. The promises which are exceeding great and precious are designed to be to them continual wells of comfort, from which they are permitted to draw, so that the ‘joy of the Lord may be their strength,’ and they may be enabled to rejoice with a joy that is unspeakable and full of glory.

“II. But it is time that we reflected upon the latter part of the promise of the text—the method by which God supplies the necessities of His people. ‘My God shall supply all your needs according to His riches in glory by Christ Jesus.’ Unfallen creatures have their needs supplied in a way that is entirely different from that which is referred to in the promise that I have repeated. God does it as He made the heavens and the earth, by His almighty power and sovereign will, in accordance with laws that He has established. As in the morning of creation He spake all things into being by His almighty fiat, so He continues the existence of the various creatures that He has formed. It is said of the inferior creation that they all wait upon Him, and He giveth them their meat in due season. In the same way does God sustain the glorious circles of angels which encompass His throne, who have ever held fast their integrity. But God, in compliance with the promise upon which we are meditating, supplies the necessities of His saints through the channel of redeeming love, in accord-

ance with the covenant that He has established with his people through the atonement and mediation of His well-beloved and only-begotten son. The language that the Apostle employs is very significant and worthy of our particular attention—‘according to his riches in glory by Christ Jesus’ None of the other sacred writers employ the word rich or riches with such frequency or significance as did the Apostle Paul. ‘The Lord,’ he says, ‘is rich in mercy. He is rich unto all that call upon Him.’ He speaks of the ‘riches of His goodness,’ ‘the exceeding riches of His grace,’ ‘the unsearchable riches of Christ.’ The gospel that proclaims His mercy he calls a ‘treasure,’ and declares that in Christ are ‘hidden all the treasures of wisdom and knowledge’; that ‘he who was rich, for our sakes became poor.’

“The Apostle Paul evidently intended by the employment of the term ‘rich’ or ‘riches’ to express the abundance of those things to which he refers. Riches, in the ordinary acceptation of the term, implies abundance; but an individual may be regarded as rich in something that is by no means desirable or valuable. Paul, by the term ‘rich,’ not only intended to express something that was abundant, but exceedingly valuable, something that was spiritual, and, in its precious fruits and influences, eternal, the value of which was altogether beyond silver and gold, pearls and rubies—yea, all those things that were most highly prized by the children of this world. He who is rich in this sense is the possessor of the pearl of great price; he has a treasure compared with which all the treasures of this world are but as the dust of the balance.

“But all this is not the climax. By ‘riches in glory in Christ Jesus’ we are to understand all the fullness and preciousness of celestial glory, all that angels and the

innumerable company of the redeemed will partake of through eternity. The value of these must be estimated according to the price that was paid for them—the price of blood, the blood of Christ, when contrasted with which all the riches of this world are less than nothing and vanity. The sacred writers seem to rejoice in heaping epithet upon epithet in describing the character and mediatorial work of Christ, for the purpose of augmenting the faith, establishing the hopes, and rejoicing the hearts of the people of God. After all that they have said, their language is altogether inadequate to express the emotions of their souls. Their descriptions fall infinitely short of what will be realized in the history and experience of the feeblest saint that shall be redeemed from all the degradation and miseries of the fall, and be brought home to glory.

“ In addition to the Scriptures to which I have already referred that are adapted to unfold the meaning and preciousness of the promise in the text, that God will supply all the christian’s needs ‘according to His riches in glory by Christ Jesus,’ it is important for us to call to mind certain statements of Scripture that represent to us the position that the Saviour occupies on the throne of the universe. He is verily God as well as Man, King of Kings, and Lord of Lords. It is His prerogative in the office that he has undertaken on the behalf of His people to constantly employ His omnipotent power, wisdom and love on the behalf of His Church, until she shall be completely redeemed from the power of all her enemies and the least taint of moral corruption, and be presented to Christ not having spot or wrinkle, or any such thing, but be holy and unblamable before Him in love.

“ Paul, in writing to the Church at Colosse, says:

‘And He is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell. And ye are complete in him who is the head of all principalities and powers.’ These verses remind us of the heart-cheering testimony of John, ‘And of His fullness have all we received, and grace for grace.’

“In addition to all these passages, we must only add that sublime, comprehensive passage in Paul’s Epistle to the Ephesians that relates to Christ’s resurrection and ascension and the session that He has at the right hand of His Father : ‘And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of Him who filleth all in all.’ Is it any wonder, in view of these remarkable scriptures that have been quoted, that the Apostle declares ‘He is able to do exceeding abundantly above all that we can ask or think.’ And again, ‘Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God prepared for them that love Him.’ No tongue can describe what the eye hath seen, or the ear heard, or the capacious mind of man conceived ; yet all these are nothing in comparison with what the saints shall enjoy in the future world.

“The inconceivable variety and richness of provisions

of which the people of God shall partake in the future world, were strikingly typified by the supplies that were furnished for the Israelites in the barren desert of Arabia as they passed in their journey from Egypt to the promised land. Although the manna was apparently light food, it was daily furnished by miracle, and so adapted to their appetites and necessities that as long as they continued believing and obedient there was not one feeble in all their tribes. The water that was furnished was no less miraculous. It came not from the clouds, but from the flinty rock, and was abundantly sufficient to slake the thirst of the millions of them and their children until they entered the promised land. Moses smote the rock, that the waters gushed out and the streams overflowed. Paul, in writing to the Corinthians, tells us what the manna and the rock typified, ‘And they did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of the spiritual rock that followed them, and that rock was Christ.’

“REMARKS.

“1. It behooves us to be unfeignedly thankful that God has made the most abundant provision for the supply of the needs of His children.

“From the benevolence of His character, we would be inclined to suppose that He would have been disposed to do this; and what reason seems to suggest has been corroborated by fact. God has made the most abundant provision for the physical necessities of His people. ‘The earth is full of His goodness,’ and yields its productions continually to supply the wants of God’s children. So is the great and wide sea in which are fishes innumerable. God has been no less liberal in the supply of

provision that He has made for the supply of His people's intellectual necessities. The works of creation and Providence are a constant and inexhaustible storehouse of food for the mind, and this storehouse is becoming more rich and varied in proportion to its being explored and exhibited. As iron sharpeneth iron, so does the intellect of one individual sharpen that of another. Never has there been an age when in this respect the inhabitants of the earth were so advantageous to each other. But if God has displayed and is constantly displaying His liberalities by the provision that He has made for the supply of the physical and intellectual necessities of His people, still more abundantly has He provided for their spiritual wants, at an expense altogether greater than the value of the material universe, and which pertains alone to man of all the creatures that He has ever formed. It will require a period of duration no less than the ages of eternity to render praise and thanksgiving to the Most High for the scheme of redemption that He has provided to meet the moral necessities of His children.

“ 2. The people of God are chargeable with great folly and guilt in not having availed themselves to a greater extent of the provision that has been made for the supply of their moral necessities. Nothing can be plainer from the Bible than that it is the will of the Master, whom they profess to love and serve, that they should not be always dwarfs in piety, but have a vigorous spiritual life ; that they should not be babes, but full-grown men, or that, in the language of Paul to the Hebrews, they should labor to be qualified for teachers, instead of ‘having need that one teach them what be the first principles of the oracles of God, or become such as have need of milk, and not of strong meat.’

“In all periods of the Church there have been occasional instances of great maturity of christian character, so that in various respects such have lived as others have not, and done what others have not done. There have been exceptions to the general rule—a class that deserve to have been regarded as altogether peculiar. The most of professing christians have been of a very different type of character, and sometimes separated from the rest of the world by a line so narrow and indistinct that it was not easy to distinguish them from others.

“Among the radical causes of a defect of christian character is the want of a realizing sense of spiritual poverty. There is in the Church a great prevalence of the Laodicean spirit. Many professing christians regard themselves as ‘rich and increase in zeal, and in need of nothing,’ when they are comparatively poor and miserable. As the basis of prayer is a sense of want, and the character of prayer will be determined by the consciousness of the want, those who are affected by this Laodicean spirit will not pray with that humility, earnestness and faith that is needful to successful prayer. Their prayers will differ entirely from those of Jacob, Moses, Elijah, Daniel and the Syrophenician women.

“Is it any wonder that such should know nothing experimentally of the meaning of the promise, ‘whatsoever ye ask in prayer, believing, ye shall receive’? So far from feeling like Paul, as though they had not attained, neither were already perfect, and resolving with him ‘this one thing I do,’ they fold their arms in sloth and security. Is it any wonder that, destitute of consciousness of spiritual poverty, and imagining that they need little that they do not possess, they should spiritually remain the same for years, or perhaps recede, rather than advance, in the Divine life? If these remarks apply to

any of us, may God in infinite mercy show us to ourselves, give us an overwhelming view of our poverty and great guilt, and lead us never to be satisfied until we have a comfortable evidence that we are living, growing christians, and are laboring habitually to glorify God in our bodies and spirits, which are His.

“How many considerations plead for the removal of our spiritual leanness and barrenness, and the exercise of those graces and gifts on account of which we may be enabled to serve God with unspeakably greater satisfaction and success, and with such comfort of soul that we may employ the language of the Psalmist, ‘Our souls shall be satisfied as with marrow and fatness,’ so that we are permitted habitually to praise God with joyful lips. Oh, that we may live so as to be blessed with all spiritual blessings in heavenly places! Oh, that we may cry out ‘all things are ours, and we are Christ’s, and Christ is God’s’! Oh, that we may be assured that the process of sanctification in our souls is constantly going on, that our wants are becoming day by day less and less, and that we are journeying towards that world where we shall have nothing more to desire or hope for, but be completely satisfied because we have awakened in God’s likeness and will enjoy His society through ceaseless ages.

“3. It behooves those who have too much reason to fear that their spiritual wants are unsupplied, to seek with all their hearts to have them supplied without delay.

“The means by which they may be supplied are clearly unfolded in the Bible, so that if we desire to be instructed we cannot mistake in regard to them. We are to ask for them with all our hearts, and we are to commend ourselves to the benevolence, power and compas-

sion of Him who has made the provision that our necessities require.

“Should a benevolent and liberal prince make the freest and fullest arrangements for the supply of the necessities of his needy subjects, and proclaim to them the means of his supply, they would require no particular inducements to lead them to accept of the provision that he had made. The roads in every part of his dominions that conduct to his palace would be thronged with travelers, evincing the sense that they had of their necessities and their determination to seek for their supply without delay. Were anything required for their obtaining relief beside asking, they would most cheerfully discover a disposition to comply with it, although it might require no small degree of self-denial and sacrifices. Certain things seem to be essential for the relief of our spiritual necessities and the securement of an interest in the blessings of the Gospel. The first thing is a humble, hearty and trustful asking, with a determination not to cease asking until we obtain. Next is a complete resting of our souls upon those methods of relief that the Bible prescribes. Then self-abasement and a childlike confidence in the righteousness and merits of the Saviour and that great work that He has accomplished.

“I affectionately and earnestly entreat those who are oppressed with a sense of spiritual need, and are in danger of having their souls famish through want, to avail themselves of the provision that has been made for them without delay.

“One more thought, and I have done. In view of the delightful and comprehensive promise upon which we are meditating, and the thoughts that we have suggested in connection with it, it becomes christians to be

reconciled to the dispensations of Providence, however trying they may be.

“This world was never designed to be to the christian a place of rest or of complete satisfaction, but of trial. It is through many tribulations that he is to enter the Kingdom. ‘Weeping must endure for a night.’ The sowing time must be a period of anguish. Why should christians complain if this night, that is soon past, is succeeded by a joyful morning? The sowing time is succeeded by an eternal and glorious harvest. Christians in this world, although poor as to this world’s goods and afflicted in many ways, have treasures and sources of enjoyment of which the world is destitute. Let them then be reconciled to their lot. Their last pang will soon be past, their last want satisfied. They are on the borders of a land where sorrow and want are unknown. Soon they will reach that world where there is fullness of joy and pleasures forevermore. It becomes them to wipe away their tears, and to comfort themselves with the assurance ‘that all things shall work together for good to those who love God,’ even to those whose needs for this world and the world to come are all supplied according to the riches of God’s glory in Christ Jesus.”

APPENDIX AS TO ANCESTRY, ETC.

GENEALOGY OF THE HUNT FAMILY.

The earliest allusion to the family as represented in England is to be found in the Herald and Registrar's Office of the Royal College of Arms, London, as follows: Richard Hunt, of Longnor, of Salep (Shropshire), had as his wife Alice Gardiner. His son Richard married Margery Bucke, sister of Sir George Bucke. He was living in 1623. He had four children, who died without issue, and were buried in St. Martin's Fields. One daughter, Mary Tucker, survived, and had children. Thomas Hunt, Esq., made record in the Herald and Registry Office in 1768 that his family have for about a century borne the arms of the family of Longnor since that family became extinct. This family was probably of a near lineage.

As appears from the earliest records at Shrewsbury, England, the first of the name of this ancestry is *Thomas Hunt*, of Gouldston, near Cheswardine, about sixteen miles from Shrewsbury. Next is his son Richard Hunt, who entered at the celebrated Royal Grammar School of Shrewsbury in 1569. "He married a sister of the excellent Rowland Heylyn, alderman of London. Richard

Hunt's name appears as Bailiff of Shrewsbury in 1613, 1622 and 1631, and in 1638 he was made by Charles the First an alderman of Shrewsbury. His death in July, 1640, prevented his serving in the office of mayor."

Next in the line of ancestry is his son Thomas Hunt, who became the most distinguished of the name, and to whom reference has already been made in the former sketch. Subsequently to the restoration of King Charles II. he purchased the estate at Boreatton, a few miles from Shrewsbury, where Rowland Hunt, sixth in descent from Col. Thomas Hunt through his son Rowland Hunt, now resides. The father died five years since.

From Colonel Hunt's youngest son John descended in the second degree Thomas Hunt, of Mollington, in Cheshire, branches of whose family gained great prominence. (See Shrewsbury record of Rowland Hunt, the son of Colonel Thomas Hunt, who inherited the estates at Boreatton, and who was sheriff of Shrewsbury in 1672.)

Thomas Hunt, the English ancestor, who died in 1669, was an active participant in many of the events connected with the period of Charles the First, who was beheaded June 30, 1649, as also in the period of the Commonwealth under Cromwell, reaching to the period of Charles II. (1660). His family seems to have been large, and the unsettled times no doubt influenced those who emigrated to this country, thus to seek deliverance from the civil and religious strifes of the period. The tradition that some of the family at that time emigrated to America still exists in the family in England.

A record of Thomas Hunt to which one of the family had access in Shrewsbury is as follows :

"He was a very eminent person in his day. The first situation in which I find him is commander of the garrison at Wem, after the capture by Col. Mytton, and he

rose to the rank of Colonel in the Parliamentary army. In 1645 he was appointed by the House of Commons member of Parliament for Shrewsbury. In 1656 he was sheriff of Shrewsbury under Cromwell and the Protectorate. He died in the town in 1669, though he had subsequently to the restoration of King Charles II. purchased the estate at Boreatton."

"Baxter, who knew him well, assures us that he was a plain-hearted, honest, godly man, entirely beloved and trusted by the soldiers for his honesty. Mr. Henry (Philip) confirms this handsome encomium, styling him an Israelite indeed in whom there was no guile, and several of his descendants have been persons of distinguished piety."

"Baxter tells us that he preached one of Col. Hunt's assize sermons at Shrewsbury. There is also the following allusion to the family in connection with a distinguished branch descended from the youngest son, John, (whose character is drawn at great length by Lord Clarendon). It says: 'Among the friends of Matthew Henry during his residence at Chester, who had all along professed themselves dissenters, yet with great moderation and just esteem to the good men that were of the Established Church, his biographer enumerates John Hunt, * * * walking in the same spirit and way with the honored family from which he was descended, and always Mr. Henry's faithful and prudent friend.' In the *Life of Philip Henry*, written by Matthew Henry and printed in London 1709, another brother is mentioned as a friend of Mr. Philip Henry."

Leaving now the ancestry in the Old World, we trace those who in the unsettled period of the Commonwealth, thought it best to emigrate to America, and of whose emigration a tradition still exists in the lineage there.

The first record is that of Thomas Hunt as having bought a liberal quantity of land at Throckmorton's Neck, N. Y., in 1652. Some years after the Grove farm was confirmed to him by the Governor's patent. In 1686 he was possessed of Hunt's Point, Westchester county, N. Y. In 1665 Thomas Hunt and Thomas Hunt, Jr., sign a document. It is possible that this son was born before the parents left England. The first Thomas Hunt here died in 1694. The American record of the family of Thomas Hunt is as follows:

1. Thomas Hunt.

Ciceley Pasley.

Emigrated from England in Cromwell's time (1652). In principles a High Churchman. (See Hunt Genealogy, New York line.)

2d American family—

Thomas Hunt, West Farms, N. Y. Born 1626.

Elizabeth Jessop.

The wife was daughter of Edward Jessop, of Westchester, from Fairfield, Conn.

Children—*Thomas*, Josiah, Joseph, John, Abigail, Mary.

Thomas born in 1663.

3d American family—

Thomas, of West Farms.

Elizabeth Gardiner.

The wife is affirmed to have been of Lord Gardiner's family in England. Died, aged 57, in 1724.

Children—Thomas, Lewis, Robert, Abigail, *Augustine*. Born September 15, 1716. Died March 24, 1809.

4th American family of this line of ancestry—

Augustine, of Orange county, N. Y.

Lydia Holloway, of Welch descent, was born in Massachusetts, January 4, 1725.

Children—Austin, *Gardiner A. (Garner)*, Holloway W., daughter, married Z. Cobb; daughter, married Lowrie; daughter, married John Martin, Claverdale, N. Y. Five sons and seven daughters died young or without heirs.

There have been thus far six ministers, seven physicians and two lawyers in direct descent from Augustine Hunt.

Augustine Hunt removed from New York State to near Wyoming, Pa., where he bought a tract of "Election land," but after his losses there at the time of the massacre moved back to Orange county, N. Y. He wrote a pamphlet called "Hunt's Mite," in which he discussed political and religious doctrines. He was "a proficient in the arts and sciences, conversant in medicine and theology, and also often an adviser in legal affairs." His wife was a devoted Baptist, and her eminent piety left a deep impression on her children. He died at the age of 92.

5th American family—

Gardiner A. Hunt. Minister. Born June 16, 1764. Died February 11, 1849. (He was pastor at Kingwood, Hunterdon county, and at Harmony, Warren county, N. J., a long time.)

Ruth Page. Born May 26, 1775. Died June 16, 1813, aged 38 years and 21 days.

His wife was daughter of David Page, Dividing Creek, Cumberland county. Her mother was Ruth Nixon, of the Nixon family of Bridgeton. She died in 1813.

Children—David Page. Physician. Born April 23, 1798. Died 1838.

Holloway W. Hunt. Born March 31, 1800. Died April 28, 1882.

Ruth Hunt. Married John Cline, New Village, Warren county, N. J.

Sarah Hunt. Married Lewis Cline, Harmony.

6th American family of this line.

Holloway W. Hunt. (See sketch herewith.)

Henrietta Mundy. Born August 16, 1812.

The wife was the daughter of Ezra Mundy, of Piscataway township, Middlesex county, who had been born in that county and went to New York as a merchant, but early moved out on a farm between Metuchen and New Brooklyn. He was in descent from Nicholas Mundy, who settled in Piscataway early, having lands under a grant from Lord Carteret. His name appears 1672. (See Hatfield's History of Elizabethtown.)

Children of H. W. and Henrietta Hunt—

Ezra M., Augustine P., Catharine M., Charlotte E., Theodore Whitfield, David Brainerd.

Ezra M. Hunt, physician, Trenton, N. J.

Augustine P. settled as a farmer at Belvidere, Illinois. Died 1870. One child, John Whitfield, survives.

Catharine M. married Lewis Rowland, farmer, Metuchen, N. J. Three children—Henry W., Edward C., and Ezra Augustine.

Charlotte Elizabeth married Rev. Charles W. Cooper, South Centreville, N. Y.

Theodore Whitfield Hunt, minister and professor, Princeton College.

David Brainerd Hunt, physician, New York city. Died 1876.

Ezra M. Hunt.

Emma R. Ayres. Died January 17, 1867.

Emma Reeve (2d). Married October 5, 1870.

Children—Ellsworth E. Hunt, physician.

Alonzo C. Hunt, physician, married Elizabeth Ayres.

Henrietta Hunt.

Edward M. Hunt, aged 10 years.

Theodore W. Hunt.

Sarah Reeve.

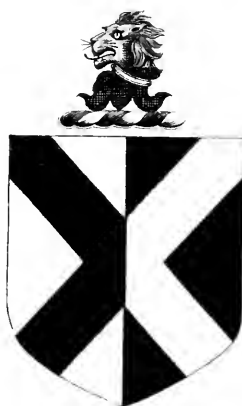
The related branches in descent from Augustine Hunt (4th) are still mostly located in New Jersey. T. Edgar Hunt, Glen Gardner, Mrs. Joseph Van Sickle, formerly Cynthia Martin, and the children of Rev. H. W. Hunt, dec'd, Schooley's Mountain, are also in direct descent from Augustine Hunt and Lydia Holloway. One son of Augustine Hunt settled in Virginia, and from him was descended Rev. Thomas P. Hunt, of Wilkesbarre, Pa. Ralph Hunt, of Newtown, L. I., and Edward Hunt, of Newtown, were evidently near relatives of the Thomas Hunt who first settled in this country, probably brothers. Many of their descendants are in Mercer and Hunterdon counties. Many items of interest as to all these families appear in Bolton's History of Westchester County, N. Y. ; Annals of Newtown, 1852, James Riker, Jr.; Genealogy of the Name and Family of Hunt, Hunt and Wyman, Boston, 1862-3, pages 153, 176, 437.

The description of the coat of arms in the Herald and Registrar's office, England, is the same as of the earliest families in this country, and is as follows :

Coat of arms—Party per pale, Arg. and S., a Saltire counter changed, coupé or wounded on the breast, with a phaeon sable dropping blood proper.

The crest of the Thomas Hunt's descent here is "a lion's head erased, per pale argent, and sable collared gules lined, and ringed or." The shield is the same in each.

The coat of arms which represents the American descent is here given.





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